[196] I would like to direct the attention of future travelers to the following plants, the leaves and blossoms of which are greatly desired, if he would like to become acquainted with the wild field fruits of the old inhabitants of the country: 222 137

a) °omam!gaub is a plant with succulent leaves; the carrot-like underground part has a strong purgative effect. The name of the plant expresses this drastically: "one lets it fall (!gau) at the door (ams) of the hut (oms)", or, more optimistically translated, "one just makes it to the courtyard." [Picture. omam!gaub. 1/2 natural size. The "Ostrich foot". 2/3 natural size.] [278]

) °!ga-/marib- (3. st. cf. p. 352.) or ǂha-bab has a smooth, carrot-like, underground part and thin, narrow leaves, 3 centimeters long and crinkled at the edges.

)°/kʘn-bus forms juicy root formations as big as a child's head.

Pelargonium incrassatum Curt., called °/a-miǂai-b, the "Ostrich foot", (so called because of the shape of the budding leaves) is the last of the plants which should be mentioned here because of their edible underground parts.

b) The chief fruits are gourds and cucumbers because of the abundant water in their flesh and the food content of their seeds.

The Topnaars in the region of Waluis Bay received their name !na-ranin from the gourd fruit !na-rab, the Acanthosicyos horrida Welw., on which they live for a large part of the year (cf. Analysis in the appendix). The nara matures in the first four months of the year: the chief harvest time is in February and March. [101]

Then the kraals become desolate. The poorer families depart for the dunes with all their belongings, either taking their mat house with them or building a scanty shelter of brushwood, which can scarcely be called a hut, and only return to their old dwellings to get water when it is unavailable in the nara field. Wealthier Hottentots stay at home and have the nara brought to them by slaves and only go out for the day on a visit or for inspection. [Picture. Half-ripe nara fruit. 2/3 natural size] 221 222 [342] [567]

The individual families have inherited rights to definite nara bushes (cf. Plate IX above and illustrations, page 146, 147). That is the only case known to me of private ownership of immoveable property outside of the hut area among the Hottentots. The Hottentot defends his nara bushes from attacks by fellow tribesmen by bringing a legal complaint before the captain. No quarter is given the Berg-damaras and Bushmen. I know of several cases in which the thieves 222 423 [627] 222 423 628

either "na-ǃmata," "I am a Nama," or he assumes this knowledge and 101
understands the question as a doubt of the purity of his humanity and then 619
he answers: "kxoē-kxoēta," "I am a true person." The doubling has the same meaning here as in the answer of a Hottentot in reply to a skeptical question: "tarebe hāba?", "What kind of a horse is that?" the answer: "hā-hāba g(u)mo," "oh, but a horse-horse," i.e. a true horse. With the doubling of the designation "person" the Hottentot is saying that he is a person without anything foreign in him, that he is no half-way creature [186]
such as a Bushman Bastard or a despised Bergdamara, who they consider related to the baboon (cf. folk tale XV). In the same sense the Hottentot would understand the answer "kxoē-kxoēta" from the mouth of a white. Thus if the designation kxoī-kxoin was a collective name for all the Hottentot tribes (it does not seem to be so any more among the people) then it did not have the meaning of "elite people" but was only the designation to show that the Hottentot, while living surrounded by other people, was conscious of his "genuineness," i.e. of the racial purity of the origin of his humanity. That does not exclude the idea that he also acknowledged the same in other peoples. Individually, however, his estimate of foreign races was determined by his experience.

1. Personal Relations With the Other Natives of South Africa

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a) The Bushman occupies the lowest place. The Bushmen, of all the South African human tribes, probably have the oldest ties with the Hottentot. But when and how they became his slaves we do not know. [567]
They are despised and treated with the greatest severity. Stealing cattle, for which they cannot compensate as they have no property, is punished by death. The nomadic hunting life of the miserable remnant of the Bushmen in Namaland does not permit any intermarriage with the families of their masters and makes their position of dependence seem slacker than is usually associated with the status of slave. [Plate XIV. Bushman from the Sandfeld, of the tribe of the Gobanin.] [323] It is based less on force that on the willing subordination of the weaker people, in the expectation of small handouts of the necessities of life although also with the knowledge in the back of their minds that they are completely without rights.

More closely tied to the Hottentot families are the Bergdamara or "mountain Kaffir". We will not discuss the mysterious origin and the ethnological characteristics of these very dark, thickset, middle-sized people any more than we discussed the Bushmen. We are only interested in the Hottentots' opinion of them.